

Tawheed Class #15

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CLASS FIFTEEN

This is our fifteenth class on Al-Usool Ath-Thalaathah, Alhamdulillah Rabbil-'Aalameen. We started Chapter Two of this book as we broke it down last week. Know, may Allah have mercy upon you that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters. We said that Chapter Two is three matters and we are going to break it down into six subcategories. The first is that Allah created us and we took that last week. The second section which we will start on today Inshaa Allah is that He provided sustenance for us.

1B: ALLAH PROVIDED SUSTENANCE FOR US

أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا

Since Rizq is a matter that usually consumes one's worries and thoughts in this life (possibly more than any other matter), which may at times lead to deficiency in Tawheed and 'Aqeedah, it is discussed extensively in the Qur'an and Sunnah to put you at ease and peace, but more importantly to complete and fulfil your Tawheed. Just as the Lord we spoke about last week is independent in His Rububiyyah and Sovereign in His Lordship, likewise He is independent and Sovereign is His Rizq (He is the Provider).

Last week, we mentioned that there is five verses where Allah says:

وَلَئِنْ سَأَلْتَهُمْ

If you ask them about matters of Rububiyyah (Lordship), the arrogant Kuffaar of Quraysh will say Allah.

Those are five, and here there is two additional different ones.

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿يونس: ٣١﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allah.” Say: “Will you not then be afraid of Allah’s Punishment (for setting up rivals in worship with Allah)?” (Surat Yunus: 31)

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاوَاتِ وَالْأَرْضِ ۚ قُلِ اللَّهُ ۚ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿سَبَا: ٢٤﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam to these polytheists, pagans, etc): “Who gives you provision from the heavens and the earth?” Say: “Allah, And verily, (either) we or you are rightly guided or in a plain error.” (Surat Saba’: 24)

Similar, but a little bit different. Allah tells the Prophet sallallahu ‘alayhi wa sallam to ask them who provides for you? It is twice in the Qur’an, and likewise those arrogant people of Quraysh say Allah is the One who provides for them.

THE DIFFERENCE BETWEEN AR-RAAZIQ AND AR-RAZZAAQ

Ar-Raaziq (الرازق) and Ar-Razzaaq (الرزاق) are both the names of Allah pertaining to giving provision. All of the names of Allah are beyond what we can imagine of their beauty and their perfection. Both names here pertain to Allah giving provision, so are they both exactly the same? Does Allah have two names for the same matter? What is the difference between Ar-Raaziq and Ar-Razzaaq?

Ar-Raaziq is the quality of Allah, which is the eternal prescribing of provision for His creation. Allah prescribed for every creation its provision in His eternal ‘Ilm. He destined your Rizq before you were born. He ordered the pen to write it fifty thousand years before the heavens and the earth were created, and His eternal ‘Ilm knew your provision even before that. That is Ar-Raaziq. Ar-Raaziq is basically prescribing your provision. To prescribe does not necessarily mean to give, so here is where the quality of Ar-Razzaaq comes in.

Ar-Razzaaq is the One who organises, fulfils and executes giving you your provision. Not moment by moment, but if there is a time measure below that, it is probably a yoctosecond or something like that. Yoctosecond by yoctosecond, and if there is something smaller than that then use that measure. Moment by moment, yoctosecond by yoctosecond, He gives you your provision. Ar-Razzaaq is abundant in giving you that which He prescribed for you. He is the utmost generous, continuous Provider, with abundance in provision following provision. One Ni’mah after a Ni’mah.

Summed up briefly, the difference in a nutshell is that Ar-Raaziq prescribed provision, and Ar-Razzaaq fulfils it and gives you the provision. Al (ال) in both of these names of Allah is encompassing, and here it is similar to and interchangeable with Kul (كل) (meaning all types of provision).

THE DEFINITION OF PROVISION

We all think we know what provision or Rizq is. Ibn Mandhoor defines it as:

مادياً أو معنوياً

Provision is both Maadiyyan and Ma'nawiyyan, meaning both materialistic and otherwise. Rizq is broader than materialistic matters. Allah blessing you with Islam, that is Rizq. Allah increasing your Imaan, that is Rizq. Our Tawheed classes and learning, that is Rizq. Your spouse, that is Rizq. Your kids, that is Rizq. Your wealth, that is Rizq. Your health, that is Rizq. Your sleep, that is Rizq. Your peace of mind is Rizq. If Allah grants you Jannah and may Allah grant you all Firdaws al-A'laa, that and what is in Jannah of its pleasure is also Rizq.

AR-RAZZAAQ IS ALLAH

In order to complete your Tawheed, you need to understand fully that Ar-Razzaaq is Allah. You need to purify your heart from any type of feeling that anyone other than Ar-Razzaaq provides you, and you need to let that belief sink in and register deep down in your heart. You believe wholeheartedly that Allah is Ar-Razzaaq.

YOUR PROVISION IS IN THE SKY

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَّاتُ: ٢٢﴾

And in the heaven is your provision, and that which you are promised. (Surat ath-Thaariyaat: 22)

That is what you have to believe. Someone might say you know get real, speak realistic. How do you say my provision is in the heaven, when my job is right here a couple of miles down the road? How do you say my provision is in the heaven, when my business is right down the street? How do you say my provision is in the heaven, when my cheque and account is right here, all my money that I need, my car and my house are all right here? How is it on earth when you say it is in the sky? The thing about it is that all those are means of provision

(أسباب)). Ar-Razzaq created those means to attain Rizq. The boss was guided from Allah from on top of seven skies to sign over the cheque and hand it to you every week. The Rizq came from Allah and he is merely a means. Every customer that walks into your business is walked in by direction from the heavens to bring you the Rizq. Now who is in control – your boss or Allah the One who makes him sign the cheque? Allah wanted to draw the attention that it is in His sustenance and that it is in His complete and full control, in the sky and not on the earth.

Ibn Qudaamah and al-Qurtubi narrated with a chain that al-Asma'ee said I was leaving a Masjid in Basra in Iraq, I was walking in an alley and a Bedouin approached with a bowl and a sword. He was very gruff and rude looking and he asked which tribe do you belong to? Al-Asma'ee said I am from the tribe of Asma'. He said are you the one they call al-Asma'ee? You are the big famous scholar they call al-Asma'ee? He said yes. He gave him Salaam and he sat down. The Bedouin asked al-Asma'ee where do you come from? What area? Tell me about where you came from. Al-Asma'ee wanted to use it for Da'wah so he said I come from a place where they recite the word of Allah. The Bedouin said there is a word of Allah that is being recited on the tongues of humans? He said yes. The Bedouin said recite to me. He started reciting ath-Thaariyaat until he got to verse twenty two:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَّات: ٢٢﴾

And in the heaven is your provision, and that which you are promised. (Surat ath-Thaariyaat: 22)

The Bedouin said enough. Asma'ee said this is the word of Allah. The Bedouin said this is the word of Allah? He said yes this is the word of Allah and He revealed it to His Prophet Muhammad sallallahu 'alayhi wa sallam. The Bedouin was astonished. He got up, he slaughtered his camel, he skinned it and he said Asma'ee come help me give the flesh for all the poor people in the town as charity. Then he broke his sword and bow and faded into the desert reciting over and over again:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

Al-Asma'ee said I began to blame myself, why was I not as strong as this man in his belief? He took that verse to heart. The Bedouin basically heard that verse and a lot of them were sharp in Arabic, and he took it to heart. He used to stress and be in wild pursuit over provision. So he said why on earth have I been stressing? Basically that is what he was saying. Why on earth was I stressing and killing myself to get something guaranteed to me from on the top of the seven heavens. It brought him comfort and ease knowing that Rizq is coming from the heavens.

The years went on and the years went on. Al-Asma'ee said I went to Hajj with Haroon ar-Rasheed and when I got to Makkah, someone was calling me saying Asma'ee, Asma'ee. I looked back from the crowd and it was that Bedouin, pale and old looking. He was weak, old and pale looking now. He said to me sit down and read more to me from the Qur'an. So he began to read ath-Thaariyaat again until he got to the same verse:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

The Bedouin said I found what Allah said to be true. Read more for me, continue reading for me.

He recited:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِّثْلِ مَا أَنْتُمْ تَنْطِقُونَ ﴿الذَّارِيَات: ٢٣﴾

Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. (Surat ath-Thaariyaat: 23)

Allah gives an oath by Himself when He says:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ

It is an oath followed by La Haqq (لَحَقُّ). Laam in La Haqq is Laam at-Tawkeed. The Laam is assurance, emphasis, affirmation and assertiveness to make you sure that the Rizq is from the sky. When the Bedouin heard that he shouted who angered Allah so much and they did not believe in Him, that Allah the Mighty and the Sublime (the Jaleel) needed to give an oath? He said it three times. Over and over again, and the third time he died. The verse melted him to death.

مِّثْلِ مَا أَنْتُمْ تَنْطِقُونَ

Just as it is the truth that you can speak.

Why was the parable of speaking used in relation to Rizq? For two reasons. Allah is saying be assured that your provision is coming to you from heaven, just as certain and definite it is that you speak. Do you have any doubt that you speak? No, so just as you do not have any doubt on the fact that you speak, do not have any doubt that your provision is coming to you from the heaven. That is the first one. The second reason for the relationship between the parable of sustenance in the sky and you speaking is because each one of you speaks

and can anyone speak and use your tongue? No one can take your tongue, your mouth, your throat and your vocal cords and speak. So just like no one can speak using your mouth, no one can take your sustenance. Relax, it is coming to you. Your Rizq is coming to you.

Why are there so many oaths combined with confirmation and assurances in this verse in particular, and others verses and many other Hadith that we would never have time to discuss in one or numerous Halaqaat? To establish Tawheed in an area that is a weakness to many. That is how it sums up. It is a matter that distresses people and it consumes their thoughts. Money, rent, food, retirement and savings. Allah wants you to live a Tawheed filled life that entails a stress free life and a relaxed life.

PROVISION COMES FROM ALLAH

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿هُود: ٦﴾

And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc). All is in a Clear Book (Al-Lawh Al-Mahfoodh – the Book of Decrees with Allah). (Surat Hud: 6)

The provision is on who?

عَلَى اللَّهِ

On Allah. On your boss? Not on your boss. On your parents? On a government paycheque? On a human, on a corporation or on a nation? No.

عَلَى اللَّهِ

Due from Allah. Humans do not give provision to each other. Humans are means Allah created to give you the provision. Many may think in times of hardship (especially financial hardship) that Allah forgot about them. They may not say it but it comes to mind. That is when the second part of the verse comes into play.

وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا

And He knows its dwelling place and its deposit (in the uterus, grave, etc).

He knows your dwelling and your deposit. More assurances. Relax, He knows where you are at from the time you are in the uterus to the time you enter your grave, after that, before that and in between that. You are going through difficult times? Allah did not forget about it. That is what it means.

If Allah promised every animal its provision, is He going to leave out humans when they were the most honoured of the creation of Allah?

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ... ﴿الإِسْرَاءُ: ٧٠﴾

And indeed We have honoured the Children of Aadam. (Surat al-Israa': 70)

Allah said We will provide for animals, so do you think He is going to leave out those more honoured (human beings)? When Allah promised to provide sustenance to those who defame Him saying He has a son, do you think He is going to leave out those who say that Laa Ilaaha Illallah? His provision reaches all – animals, Kaafir and Muslim.

In a way, Allah corrected Ibraheem in his Du'aa. Ibraheem said:

...رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ... ﴿البَقَرَةُ: ١٢٦﴾

"My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day." (Surat al-Baqarah: 126)

Allah answered and He said:

...وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ

﴿البَقَرَةُ: ١٢٦﴾

"As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!" (Surat al-Baqarah: 126)

In provision, they are alike.

Establish now to complete your Tawheed that your Rizq is in the hands of Allah. Do it right now. No boss, no business, no nation and no country.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿الذَّارِيَات: ٥٨﴾

Verily, Allah is the All-Provider, Owner of Power, the Most Strong. (Surat ath-Thaariyaat: 58)

That is who you turn to for your Rizq.

YOUR UNCHANGEABLE PROVISION IS ALREADY WRITTEN

As we mentioned, your unchangeable Rizq was written for you when you were in the womb of your mother. Sprint in this life, walk or relax, and the amount of provision Allah wrote for you is going to be the same. It is not going to be more or any less.

عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اللَّهَ وَكَّلَ بِالرَّحِمِ مَلَكًا ، فَقَالَ : أَيُّ رَبِّ نُطْفَةٌ ؟

The Prophet sallallahu ‘alayhi wa salaam said in an authentic Hadith that Allah put an angel in charge of the womb. When one is in the womb, the angel of the womb says O Allah, a drop? Meaning should I go ahead forth in a drop?

أَيُّ رَبِّ عَلَقَةٌ ؟

O Lord, is it now time for a clot? He gets permission from Allah.

أَيُّ رَبِّ مُضْغَةٌ ؟

O Allah, a morsel?

فَإِذَا قَضَى اللَّهُ عَزَّ وَجَلَّ خَلْقَهَا قَالَ : أَيُّ رَبِّ شَقِيٌّ أَوْ سَعِيدٌ ؟

When Allah desires to complete the creation of the foetus, the angel asks is he going to be among the wretched or happy?

أَذَكَرٌ أَوْ أُنْثَى ؟

He gets the permission every step of the way. Male or female?

فَمَا الرِّزْقُ وَمَا الْأَجَلُ ؟ قَالَ : فَيُكْتَبُ ذَلِكَ فِي بَطْنِ أُمِّهِ

He asks the final questions which are what is his provision and how long is his lifespan? Then he writes that while he is still in the womb of his mother. I am not going to say your destined Rizq was written when you were in the womb of your mother, but even before that. That is when the angel of the womb and the angels found out about it. That is only when the angels got their homework pertaining to those matters.

Fifty thousand years before Allah created the heavens and the earth (not before you were born but before the heavens and the earth were created), every last drop of water coming to you was documented. Not even every drop of water, that is still too big. Every tiny provision you are going to get was written for you, even if it is as small as a quark, a lepton or any of those small particles that make up an atom. If there is anything smaller than that of your provision, Allah wrote it. If it is destined for you, it has been written for you. And even before it was written, Allah in His eternal Ghayb knew that.

إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ
أَلْفَ سَنَةٍ

Allah wrote down in the book (al-Lawh al-Mahfoodh) the measures of the creation fifty thousand years before the heavens and the earth were created. That is why in matters of this life, Allah speaks about them in the terminology of walk. You have an item waiting for you, so walk to it and take your time. It is not going anywhere. If I say to all of you that the chalkboard over there in the back is not going anywhere and it is for you Muhammad, you would be foolish to get up right now, sprint and grab it. A hundred years from now and a thousand years from now, I am going to sit here and watch it and it is not going anywhere. It is guaranteed for you, no one else is going to touch it and it is for you. You would be foolish to get up right now, sprint and grab it.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۚ
وَإِلَيْهِ النُّشُورُ ﴿الملك: ١٥﴾

He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection. (Surat al-Mulk: 15)

It is He (Allah) who made this earth subservient to us, so walk in its path and eat of its provision. What you need to be sprinting for is the matters of the life after, which are the matters that are not guaranteed. The levels of Jannah is what you need to be sprinting for.

... فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ... ﴿الجمعة: ٩﴾

Come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)].
(Surat al-Jumu'ah: 9)

حَتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿المطففين: ٢٦﴾

The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).

Strive and run for those matters.

AR-RAZZAAQ IS WISE IN GIVING PROVISION

Part of knowing Ar-Razzaaq is knowing He is also wise in giving provision. Many people today utter day and night that Allah is the All-Wise and they preach it, but at night-time they contradict it by complaining to other than Allah about their poverty. They complain to other than Allah about their poverty, yet they say Allah is wise and Ar-Razzaaq.

Allah said:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ
﴿الشورى: ٢٧﴾

And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. (Surat ash-Shoora: 27)

There is many who know Ar-Razzaaq and Al-Hakeem, and the Razzaaq and the Hakeem that you believe in knows that if He gives you some funds, you will misappropriate them and they are not good for you. That is part of believing in Ar-Razzaaq and Al-Hakeem. Your 'Aqeedah in this is that you accept the status that Allah gave you because if it changes from one status to another (rich or poor), you do not know whether it will result in your change of status from wretched to being happy, or from happy to being wretched. You do not know how it will change you. You never object to Al-Hakeem.

If I get into any one of your personal business and I say why did you buy that twenty thousand dollar car, not the ten thousand or five thousand dollar car or less than that? Why did you get an iPhone and sign a two year contract? You should have stayed with a vintage phone that has only voice and possibly text. Why did you just give your wife five hundred dollars to go to the mall? Your natural reaction is to tell me who do you think you are to object to my decisions? Who are you Ahmad Jibril to object to my decisions and judge my wisdom? That is my business. You are actually right. Who am I to interfere with your wisdom in your internal family business and your affairs? But again, who are you to judge the divine wisdom of Allah, Al-Hakeem, Ar-Razzaaq?

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ
الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا
سُخْرِيًّا ۚ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿الزخرف: ٣٢﴾

Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad sallallahu 'alayhi wa sallam) is better than the (wealth of this world) which they amass. (Surat az-Zukhruf: 32)

Who do you think you are to portion out the mercy of Allah? That is not your business. Who are you to portion out the provision of your Lord? Allah portions out the livelihood in this world between the creation.

وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا

And We raised some of them above others in ranks, so that some may employ others in their work.

Some are rich (high-class), middle-class and low class. A lot of people say why did Allah not make me rich so I can build Masaajid, support the oppressed and do and do? In a sense, some may be somewhat disgruntled with the division of Allah. If they just want to do good, that is different, but if they are internally disgruntled with Allah, do not forget that Ar-Razzaaq is the All-Wise, the All-Knowing. He knows what He gave you and why He gave it to you.

There is many like Qaaron and you know the story of Qaaron. The people of Qaaron asked the same question – why did Allah not give us like He gave Qaaron? Then when they saw what happened with Qaaron, they regretted it.

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

﴿التوبة: ٧٥﴾

And of them are some who made a covenant with Allah (saying): “If He bestowed on us of His Bounty, we will verily, give Sadaqah (Zakat and voluntary charity in Allah’s Cause) and will be certainly among those who are righteous.” (Surat at-Tawbah: 75)

A lot of people say that. Why does He not give us so we can give in charity and we can be righteous? What happened after they got it?

فَلَمَّا آتَاهُمْ مِّنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿التوبة: ٧٦﴾

Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqah (Zakat or voluntary charity)], and turned away, averse. (Surat at-Tawbah: 76)

They became cheap and turned away from Allah. The result is objecting to the commands of Allah.

أَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا

كَانُوا يَكْذِبُونَ ﴿التوبة: ٧٧﴾

So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allah) which they had promised Him and because they used to tell lies. (Surat at-Tawbah: 77)

By the way this verse was revealed, you know that what Allah gave you of provision is not something to object about. And let me say before I forget, this verse was not revealed by Tha’labah as the popular story is that a Sahaabi named Tha’labah got rich. That is a fabricated story. The true proper reason for the revelation was what Ibn Hajr mentioned through Ibn Wahib and Ibn Zayd, that it is a group of Munaafiqeen. Tha’labah was a man who stood firm in the Battle of Badr.

Do not be displeased. The point of it is do not be displeased with what Allah has chosen for you. Seek means, no problem, but when you become displeased in your heart at Allah and

the destiny Allah has chosen for you (low class, middle-class, high-class or whatever it is), then there becomes a deficiency in our topic today, which is belief in Ar-Razzaaq. When Allah is Al-'Aleem and Ar-Razzaaq, He gave it to you for a wisdom. When He is Al-Hakeem and Ar-Razzaaq, He deprived you for a wisdom so never object. Part of believing in this Tawheed is to be fully content with what Allah has given you of provision.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿الأنعام: ٤٤﴾

So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows. (Surat al-An'aam: 44)

Allah gives this Dunya to whom He likes and dislikes, but the Aakhirah is only for those who Allah likes. Thinking and judging that Allah gives this Dunya to who is more favourable to Him in the Aakhirah levels is an aspect that Kuffaar Quraysh used to have.

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿سبأ: ٣٥﴾

And they say: "We are more in wealth and in children, and we are not going to be punished." (Surat Saba': 35)

They used to bolster to the Prophet Muhammad sallallahu 'alayhi wa sallam and the Sahaabah that we have more than you guys. We have more wealth, we have more children and we are not going to be punished.

Allah says:

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿سبأ: ٣٦﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men know not." (Surat Saba': 36)

Allah gives His provision in this life for those He likes and dislikes, but only gives success in the high levels in the Aakhirah for those He loves and likes.

TRUE TAWAKKUL AND TAWAAKUL

Haatim al-Asam was asked once how did your Tawakkul on Allah become so strong? He said I believed that no one will take my provision, so my heart became content. I knew that death awaits me, so I prepared my baggage for that journey. I knew no one can perform my actions but me, so I became occupied in them. I am too busy in my work. Number four – I knew Allah watches me and sees me, so I became ashamed to let Him see me doing any sins. They said so where do you eat from? They saw him so content, so relaxed and so laidback, so they asked where do you eat from? He responded:

...وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

﴿المنافقون: ٧﴾

And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not. (Surat al-Munaafiqoon: 7)

Ash-Shaafi'ee Rahimahullah said I depend on Allah for my provision and I have absolutely no doubt that my provision will come to me. And then he went on to say my Rizq will come to me even if it is coming from the bottom of the deep dark ocean, so why should I grieve or be sad over it? Why be depressed about it? Relax.

Umar Ibn al-Khattab radhiallahu 'anhu narrated the following Hadith:

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُو خِمَاصًا وَتَعُودُ بَطَانًا

The Prophet sallallahu 'alayhi wa sallam said if you all relied on Allah as you should rely on Him, He would have provided you just like He provides birds. They wake up hungry in the morning and return with full stomachs at dusk time. Taghdoo (تَغْدُو) in the Hadith means they go early in the day with empty stomachs. They go, meaning they do something. Wa Ta'oodu (وَتَعُودُ) or Taroohu (تَرْوُحُ) in one narration means they return late in the evening, and Bitanaa (بَطَانًا) means with full provision.

What you take from that Hadith is true Tawakkul is full reliance of the heart on Allah, using the means available. He did not say Allah will provide you like He provides that bird laying in

the nest. He says Taghdoo and Ta'oodu – like a bird that goes and returns. That is why I specified the definition of those words. Tawakkul is firm belief in the heart, putting dependency in the heart on Allah and using the means available. That is the true meaning of Tawakkul in the matter of Rizq.

Ibn Abi Dunya narrated that people came to Madinah one time in 'Umrah as usual, and any time he saw foreigners in Madinah, he would ask them. He saw people who he knew were from Yemen, so he said who are you? Meaning give me more about yourself. They said:

نَحْنُ الْمُتَوَكِّلُونَ

We are the ones who depend on Allah. He said you are Mutawaakiloon (مُتَوَكِّلُونَ), meaning you depend on each other and not on Allah. He said al-Mutawakkiloon (الْمُتَوَكِّلُونَ) (the real Mutawakkiloon) are the ones who put the seeds in the ground with their reliance on Allah. This is all part of believing in Ar-Razzaq. Your heart hangs with Allah the Creator and the controller of all means. Part of that is that you have to believe means do not harm and benefit, and they do not provide nor take from you. The order for your provision comes from the Creator, Ar-Razzaq.

Sahl Ibn Abdullah at-Tastari said a golden word about this whole matter. He says whoever neglects means has neglected the Sunnah, and whoever neglects Tawakkul (the reliance on Allah) neglects Imaan. Tawakkul is the state or status of the Prophet, and whoever is on the status of the Prophet cannot leave out the Sunnah of the Prophet.

SEEK MEANS BUT KEEP YOUR HEART FULLY ATTACHED TO ALLAH

The Prophet sallallahu 'alayhi wa sallam was known to take means. Look at his life. He depended on Allah fully all throughout his life and every moment of his life, yet he used the means available to him. In Hijrah when he went, he took the guide with him to Madinah and he hid in the cave. Did he say Abu Bakr I am the best man to walk on the face of the earth and you are the second best (the best man after the Messenger to walk on the earth), so let us just lay in the open desert knowing that there is a hundred camel bounty on my head and your head, and Allah is going to protect us. That is Tawaakul not Tawakkul. He went in a cave and he found a secluded cave away from them (one he thought that they would not see). And then he said:

... لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ... ﴿التوبة: ٤٠﴾

“Be not sad (or afraid), surely Allah is with us.” (Surat at-Tawbah: 40)

You use the means, but your heart is fully with Allah. Sometimes there is no means to us, but if there is then you use the means. If there is not, you have no choice, but in both case scenarios (whether there is or there is not), your heart is fully attached to Allah. If the Prophet sallallahu ‘alayhi wa sallam was hungry, did he wait for food to drop from the sky or did he go and prepare, sit and eat?

In Badr it was three hundred of the Sahaabah versus a thousand. He did not say O my friends put your weapons down, let us just sit here and make Du’aa and the closer they come, let your Du’aa shout more and more, louder and louder. The heads are flying off, let it be louder and louder. That is the thinking of some deviant groups today. No, he fought. Make Du’aa, but be prepared. He made Du’aa himself until his upper garment fell off, while Abu Bakr felt bad for him for making all that Du’aa and Abu Bakr was behind him putting his upper garment on him. He then aligned them and he positioned them in front, so the disbelievers will not get any of the water wells and all the water would be behind them. He told them hold fire until they come and you can see the whiteness in their eyes, then after you see that you can proceed.

That is the same as Rizq. You seek a job, but the heart is fully attached to only Allah.

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن

رِزْقِهِ... ﴿الملك: ١٥﴾

He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc), so walk in the path thereof and eat of His provision. (Surat al-Mulk: 15)

He said Famshoo (فَامْشُوا) – walk, pursue and search. He did not say it is going to come to you. Seek and pursue your Rizq and do the means. Do not sit and expect it to come to you. That is also an additional benefit from Famshoo. The word walk in this verse is delicate – it means yes go for your Rizq, but do not stress for it. Allah wrote it for you, so do not go after this Dunya like a galloping horse in the outskirts.

When Maryam ‘alayhas-salaam gave birth to ‘Eesa, in the midst of her agony and pain, Allah says:

وَهَزِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا غَنِيًّا ﴿مريم: ٢٥﴾

“And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you.”
(Surat Maryam: 25)

Can anyone tell me how a strong man, the strongest man out of all of you can shake a palm tree and bring the dates down? How is a woman in labour going to do that? The lesson really is depend on Allah Maryam, but do the little means. Just touch that tree and try to shake it, and then the rest is on Allah.

Submit the resume, go to the interview, put the offer on the business and the house. And at the same time you are doing it (before and after), know it is coming from the sky. Your mind should be elsewhere. Your mind should be in the sky. If He wants you to get it, no one is going to deprive you from it. And if He does not want you to get it, no one is going to get it for you. The bottom line is that your heart must be fully attached to Allah. Once that heart is attached to a job or the business for Rizq, then there is a deficiency in the belief that Allah is Ar-Raaziq. No matter how small that percentage is, it is a deficiency right there.

Ibraheem Ibn Adham was preparing a barbeque and he was cutting up meat to barbeque it. A cat took a slice of that meat and ran off with it. Ibraheem looked and saw that she did not really eat it. She took it to a distance as he was monitoring it and put it in an open field by a hole in the ground. He walked close to it and he monitored the situation. Why did it not come back to eat it? Suddenly, a snake with its eyes popped out (a blind snake) comes out from the hole, takes it and goes right back in. A cat and snake are enemies – they are prey and predator. Ibraheem looked at the sky and said praise be to Allah, He made enemies provide sustenance and provision for each other.

Some in the past used to make the Du'aa:

اللَّهُمَّ يَا مَنْ يَرْزُقُ النَّعَابَةَ فِي عُشِّهَا

An-Na'aabah (النَّعَابَةُ) is the chick of a crow. In Arabic, a crow is a Ghuraab (غراب) and the crows are species that are rated among the most intelligent animals. Their chicks hatch blind, helpless, covered with just skin, and weigh probably a little bit over half an ounce. The crow is black and the chick when it hatches is pink. It is believed that when the crow sees the chicks, they are not black. It leaves for a long period of time or possibly for forage (to get food). Depending on their stage, the baby crows will need to be fed approximately every thirty minutes. The mum is gone in either disappointment or to get the food, and the baby needs food every thirty minutes. This is an-Na'aabah. O Allah, provide me like you provide an-Na'aabah in her nest.

Ar-Razzaaq sends that lonely chick insects, bugs, grasshoppers, weevils, berries, spiders or whatever it may be on its beak. They are attracted to its beak so it can eat it, until the mother either returns with food or from the disappointment to see the feathers are black. That is why they used to say:

اللَّهُمَّ يَا مَنْ يَرْزُقُ النَّعَابَةَ فِي عُشَّهَا

O Allah, provide me like you provide that little baby chick of a crow.

Who provided the helpless baby crow insects and provisions while the mother and father were gone? Who provided the helpless blind snake a piece of flesh right at its hole from its enemy (a cat)? They are prey and predator.

...هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا

هُوَ ۚ فَأَنَّى تُؤْفَكُونَ ﴿فَاطِر: ٣﴾

Is there any creator other than Allah who provides for you from the sky (rain) and the earth? Laa Ilaaha Illaa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)? (Surat Faatir: 3)

Is there a creator other than Allah who provides for you from the sky and heaven? It is Ar-Razzaaq.

PROVISION IS NOT ONLY MATERIALISTIC

Mankind think in a narrow sense that Rizq is materialistic, like we said in the beginning of the class. That is why many cry poverty.

Ibn as-Sammaak (a preacher) was an advisor to Haroon ar-Rasheed. Haroon used to always consult with him and keep him by his side to remind him. Haroon ar-Rasheed was the Khaleefah who used to tell the cloud go rain wherever you want, your wealth is going to return to me. Haroon wanted a cold glass of water once and it must have been that he kept asking for it over and over again. He repeatedly asked for a cold glass of water. It caught the attention of Ibn as-Sammaak (his advisor) next to him, so he wanted to give him some consultation.

Before he drank it, Ibn as-Sammaak said what would you do if no water was available to you and you are forced to trade for this cup of water? You are supposed to give something for it. Haroon ar-Rasheed said for sure, most certainly I would give at least half my kingdom if not more. After he drank the cup, Ibn Sammaak said what would you give if you were not able to release the waste of that water from your body, unless you traded something for it? Haroon ar-Rasheed said I would certainly give the other half of my wealth. If I had more and I needed, I would give even more than that. Ibn Sammaak cried to the Khaleefah. He said drink Khaleefah drink, may Allah bless you. Fie upon a kingdom that could easily be traded for a cup of water.

أشرب يا سيدي ، أشرب هناك الله ، أف لملك لا يشتري شربة ماء

I memorised poems from Shaykh Kishk when I was a kid and I used to hear his lectures, the eloquent speaker Rahmatullahi 'Alayh. He used to say:

هي القناعة فاحفظها تكن ملكاً ولو لم يكن لك إلا راحة البدن

He actually said it when ash-Shah of Iran died. Be content, you will feel like a king even if you do not have but peace of mind.

وانظر لمن ملك الدنيا بأجمعها ، هل راح منها بغير القطن والكفن

Look at those who ruled the globe in their entirety, did they leave this earth but with cotton and shrouds?

Remember how we defined Rizq. Why do you look at it as money in your account alone? Rizq is your 'Aqeedah. Your 'Aqeedah is the biggest Rizq you can have.

...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

دِينًا... ﴿المائدة: ٣﴾

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. (Surat al-Maa'idah: 3)

Belief in the Qadar of Rizq is 'Aqeedah. Once you establish this firm in your heart which we are trying to get to, you live a content life. Having a deficiency in the belief in Ar-Razzaaq is dangerous.

DEPEND ON ALLAH IN HARDSHIP

In an authentic Hadith in Sunan Abu Dawood, the Prophet sallallahu 'alayhi wa sallam said:

مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدِّ فَاقَتَهُ ، وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ
فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ

Whoever gets Faaqah (فاقة) (which is usually a financial hardship) and he turns to people (he depends on them in his heart), his hardship will not be fulfilled. Whoever gets a financial hardship and turns to Allah for help, Allah will bring him his Rizq sooner or later.

THEY WORSHIP OTHERS BESIDES ALLAH WHO HAVE NO CONTROL OVER PROVISION

Focus on this Ayah:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا
وَلَا يَسْتَطِيعُونَ النُّحْلَ: ٧٣ ﴿٧٣﴾

And they worship others besides Allah, such as do not and cannot own any provision for them from the heavens or the earth. (Surat an-Nahl: 73)

Give me your full attention. In Arabic, if you were to remove the two words Rizqan (رِزْقًا) (provision) and Shay'an (شَيْئًا) (anything) from this Ayah, the meaning stays good. So why these two extra words? We said the Qur'an is delicate, and these words are there for a purpose. So what is the meaning? To add affirmation that the only One who can provide Rizq is Allah.

An-Nakirah Fee Siyaaq al-Ithbaat Tufeed al-Itlaaq (النكرة في سياق الإثبات تفيد الإطلاق) – a rule of Usool. Both these words in the Ayah (Rizqan and Shay'an) are indefinite nouns (Ism Nakirah (إسم نكرة)). Those two words I said that are extra are indefinite nouns. The rule in Usool is the indefinite noun (Ism an-Nakirah) in the context of a general sentence denoting, affirming, declaring and establishing, indicates an absolute, unconstrained, unconditional and unrestricted matter. Pay attention, I am going to explain it more. These rules are complex as it is and it only gets harder when you explain them in English, so you have to give me double the attention you regularly give me.

If you have a sentence affirming something, declaring and establishing, and then there is a Nakirah (indefinite noun), that means it is absolute. That indicates it is absolute, unconstrained and unrestricted. Adding a Nakirah that is otherwise not essential basically gives it an exaggerated, absolute, unconstrained and unrestricted meaning. That is the point

right there. Here comes the meaning – those who they worship other than Allah have absolutely not a tiny bit of control over Rizq.

Let us take the first indefinite noun to shed more light on what I am trying to talk about. They already had nothing and the word Shay'an (anything) added to their nothingness. Yaa Allah, You told us they do not have anything and no control over provision, so why did You add Shay'an? They have nothing, so why did You add anything to nothing? If your paycheque after everything clears is two hundred and one dollars and five cents, and I say to any of you what is your paycheque this week, would any one of you say two hundred and one dollars and five cents? You are going to say two hundred dollars. We are not sitting here doing your income tax, so you are going to say two hundred dollars. You round it off because one dollar and five cents is so little, so minute and so insignificant that you do not even count it.

Now a second example to get this rule that I am talking about, because you understand them more with examples. If I say to you what time is it now and it is 1:59, does anyone tell me 1:59? Everyone is going to round it off and say it is two o'clock. A third example – if someone has no wealth but he may have a little bit of wealth, what do you tell me if I ask you about his financial situation? The common terminology is he has nothing. There is something, but it is so little, so minute, so tiny and so insignificant that you consider it nothing. It is a fraction that is rounded off. That is why the indefinite noun Shay'an was added.

Allah wants you to have the pure Tawheed in Ar-Razzaq, and He wanted to eliminate any tiny doubt that anyone other than Allah has any provision. There is not even the super slight chance that one may have any tiny significant control or rule over Rizq, other than Allah. That is why the indefinite noun (Shay'an) was added. The verse is saying they worship those who have absolutely no control over Rizq, not even those tiny fractions that may be considered by some. Those the Mushrikeen worship do not have any tiny, rounded off fraction of control or rule over Rizq. Why so much emphasis? This is to erase the possibility that we may have any thought or doubt that anyone has any little crumb or power in control over Rizq. It is to affirm and to fulfil your heart with full and pure Tawheed to Ar-Razzaq.

Two Nakirah come to affirm this, not one. Shay'an was one, and what we mentioned about Shay'an is the same for Rizqan too. They were added to eliminate the thought that there may be that tiny fraction that people neglect or that they round off, like the one dollar and five cents, the one minute, and one having a little bit of provision and then you say he has nothing. It is to eliminate even that possible tiny thing, and show there is not even a rounded off figure in the matter. They have absolutely no control over Rizq.

We got the general wording of the verse – that those who Mushrikeen worship have no rule or control over Rizq. That is the general wording and it already tells it all. To top it off, we have two Nakirah (Shay'an and Rizqan) to add emphasis and to show not a crumb of power

or a rounded off fraction of power do they have over Rizq. We are not done there, Allah wants pure Tawheed.

The third thing in the matter is the end of it:

وَلَا يَسْتَطِيعُونَ

At the end, the verse says and they cannot (they are unable to). Sometimes you may have power to do something, but the opportunity is not there. Allah wanted to eliminate that thought too. Belief in Ar-Razzaaq is no joke – it is firm and it is deep. They do not have the power and they do not have the ability to rule over Rizq. No power and no ability. Once you affirm absolute Tawheed in Ar-Razzaaq, you live at peace and at ease. It is among the biggest sources for the anxiety disorders of today, depression, stress and traumatic stress. When you know it is from Allah, you live at ease and peace. You leave it in the hands of Allah and you live a stress free life.

Keep your heart with Allah. If you are rejected from a university or a job, do not even feel down or sad. Take it with a smile and walk away. If your interview goes bad, it was not meant by Allah because it is in the sky. That creation that you see in a suit and tie before you conducting the interview could not raise his finger nor move his lips or utter a word, except what Allah wanted him to do. You are going to the interview because Allah wants you to seek the means, but before, during and after, your heart must be in complete attachment with Allah. Your heart has to be in another world.

...وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ... ﴿الأنفال: ٢٤﴾

And know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). (Surat al-Anfaal: 24)

Allah comes between that person you think is a boss interviewing you. Allah comes between him and his heart, and Allah can make him utter that which He wants.

AR-RAZZAAQ WILL SEND YOU MEANS

‘Affaan Ibn Muslim as-Saffaar was a Shaykh for Bukhari. In the Fitnah of Khalq al-Qur’an (خلق القرآن), ‘Affaan was an ‘Aalim and they started by scanning the ‘Ulamaa and

interrogating them pertaining to the matter of the creation of the Qur’an. They got to the house of ‘Affaan and the governor wanted to interrogate him. The interrogators told ‘Affaan I have orders from the Waali that I need to ask you these questions. Is the Qur’an the word

of Allah or creation? We know what the position of Ahlus-Sunnah is and what they used to spread back then.

‘Affaan said:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ الْإِخْلَاصُ: ١ ﴿١﴾

Say (O Muhammad (sallallahu ‘alayhi wa sallam)): “He is Allah, (the) One.” (Surat al-Ikhlaas: 1)

Is that created? He basically began to explain. He is an ‘Aalim and he wants to start talking and explaining to the man. The interrogator said look ‘Affaan, I am not here to debate. I have these questions to ask you, I have to write the answer and let me advise you, when they take you to prison then you can explain away over there. He also said let me advise you more – if you say it is the creation of Allah, from my experience the people who said that get a higher rank, their salary goes up and they be at peace and ease. Those who do not say it was created, from my experience they start off by taking your salary, then your family and you get hungry and it only gets worse after that. This is the interrogator telling him.

‘Affaan said the Qur’an is the word of Allah (Kalaamullah (كَلَامُ اللَّهِ)), it is not created. The interrogator said do you know where this statement is going to take you? He told him the verse that we mentioned:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ الذَّارِيَات: ٢٢ ﴿٢٢﴾

And in the heaven is your provision, and that which you are promised. (Surat ath-Thaariyaat: 22)

Tawheed kicks in at these times and that is how you know if you have the proper Tawheed. The Tawheed melted into Imaan and Ihsaan. The interrogator wrote the report and they cut his salary. After midnight, ‘Affaan wakes up to a knock at the door. Someone is knocking very hard at the door and he found it is an older man (a Zayyaat) who is an oil salesman. His clothes are dirty because you know oil salesmen have oil over them because they work with oil. It is a low, looked down upon job, but this oil man took it upon himself to care for the causes of this Ummah. He said who are you? The Zayyaat is asking him who are you? He said ‘Affaan Ibn Muslim. He said you are the man whose salary the government cut for speaking the truth earlier today? He said yes. He possibly heard it in the community, in the market or in the Masjid. He said here is a Surrah (a money pouch) with one thousand Dinaar, and this time every month I am going to bring you a similar bag until Allah provides you a way out. That was actually more than the government was paying ‘Affaan Ibn Muslim.

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَات: ٢٢﴾

Today the Ummah may no longer have a salesman with jealousy like that oil salesman had, but the Provider who sent that oil salesman will send you different means because the Provider (Ar-Razzaaq) is there.

Let me conclude with this story for the sisters who follow us (especially through the internet) whose husbands are in prisons, or single mothers, and actually for all of us. There is a contemporary man in Egypt who went to prison. He was very poor as it is, so when he went to prison, his wife had two kids and she had to move in with her parents. It is the same thing repeated all over. Those whose family members went to prison will tell you the same story. One day her son got sick and he got very high fever. She is in the house of her parents with no transportation and even if there was transportation, there is no money to pay the doctors.

So she turned to Allah all night long in Sujood and Du'aa, in deep agony and pain. One minute Du'aa and Salah (two Rak'ahs), and then she would tend to her baby, changing the bathing towels on his head and body. As you know, only mothers can talk about what they feel when their children are ill. May Allah grant my mother and all your mothers Firdaws al-A'laa for the suffering they suffered for us. She would go and soak the bathing towels in cold water and place them all over her son (on his forehead and his body) and take a break in Salah. Two Rak'ahs in the deep, dark, lonely and long night. Cries and shouts of desperation to Allah, and that is when the Du'aa is most likely to get answered.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ... ﴿النمل: ٦٢﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him. (Surat an-Naml: 62)

Late late at night, the knocking comes at her door. She put on her Hijaab, she opened the door and it is a doctor in a white robe. This is a contemporary story. The doctor answered the door, but he in reality answered the order of Allah. The doctor was at her door and she was astonished. She has no means and she does not know what is going on. Limiting her communication with men, she watched as the doctor diagnosed the baby, wrote the prescription and gave her words of comfort. Then he told her the bill is so and so and he handed her the bill. For house calls you pay right on the spot. It was well known back then and it is still known. In Arabic countries, I remember until recently that the doctor comes and you pay him on the spot.

She said what? I have no money. He said where is your husband who called me? She said my husband has been in prison for some time and he did not call you. He said you make a late

call at night and you have no husband to pay for me? He said is this not apartment eighteen? She said no, apartment eighteen is right down the hall (that is next door). The doctor was astonished at how he came here and there really was someone sick. He said Subhan Allah, what is your situation lady? Tell me what it is. She told him her story, she began to cry as she was telling her story and he began to cry. He said Wallahi it was Allah who took me out of my bed to come to see your son. Give me that prescription back and let me get the medicine from my car. Here is some money for you and every week or so, I will come and check up on you. Not only that, he continued to check up on her and give her from the charity that Allah gave him. The woman began to tease her husband who was in prison. She said you might want to stay longer in prison because Allah the Razzaaq is taking care of us more than you did when you were here.